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zure, all Stones are free; and the late deceased King, *Abdull Cutopshaw* of the former, and *Edelshaw* of the latter, would not only give very great prizes for large Stones, but richly vest and present the Merchant that sold them with Horses or something else of value, thereby encouraging others to bring the like. But the present King of *Vishapore* is a Child, and the King of *Golconda*'s delights solely plected on light Women-dancers, and Trick-shewers, that he neither minds *Diamonds*, nor many things more necessary, committing the Government of his Kingdom to a *Telinga Braminee*, which the *Musleman* not well resenting, does in some measure threaten the stability of his State.

An Account of some Books :

- I. *The Primitive Origination of Mankind, considered and examined according to the Light of Nature; By the Honourable Sir Matthew Hale, Kt. late Lord Chief Justice of his Majesties Court of Kings Bench. London, 1677. in fol.*

THE Worthy and Learned Author of this Book (whose Death is exceedingly regretted by all good and intelligent men, upon the account of his singular integrity and great knowledge) hath therein principally considered these particulars :

I. That according to the Light of Nature and right Reason the World was not Eternal, but had a beginning. Where, having occasionally treated of the Excellency of Human Nature, he briefly considers the several *Hypotheses* concerning the Eternity of the World, refuting those Objections made by some against the Truths deliver'd by him.

II. That, if there could be any imaginable doubt of the Worlds having a Beginning, yet by the necessary evidence of Natural Light it doth appear, that Mankind had a beginning, and that the Successive Generations of Men were in their Original *ex non-genitis*. Where he delivers Eight Evidences to evince the Beginning of Mankind, and those so many Proofs of Facts, whereof the *First* is taken from the Antiquity of History and the Chronological Account of Times : The *second*, from the apparent Evidences of the first Foundation of the greatest and ancientest Kingdoms and Empires : The *third*, from the Invention of Arts : The *fourth*, from the beginnings of the Religions and Deities of the Heathens ; where the Author conceals not the deficiency of this proof : The *fifth*, from the Decays of Human Nature :

Nature : The *sixth*, from the History of the *Patres familiarum*, and the Original Plantations of the Continents and Islands of the World : The *seventh*, from the Gradual Increase of Mankind : The *eight*, from the Consent of Mankind.

III. That those great Philosophers, who asserted this Origination of Mankind *ex non-genitis*, both ancient and modern, and rendered it by *Hypotheses* different from that of *Moses*, were mistaken: Here the several *hypotheses* of *Plato*, *Aristotle*, *Empedocles*, *Epicurus*, *Avicenna*, *Cardan*, *Cæsalpinus*, *Berengardus*, and others, are examined, and their erroneousness detected.

IV. That the *Mosaical* System, as well of the Creation of *Man* as of the *World* in general, abstractively considered, without relation to the Divine Inspiration of the Writer, is highly consonant to Reason, and upon a bare Rational account highly preferable before the Sentiments of those Philosophers, that either thought Mankind Eternal, or substituted *Hypotheses* of his first production different from the *Mosaical*.

To all which he subjoyns certain Corollaries and Deductions made from the Premises, as well touching the Being, the Wisdom, the Power and Providence of God, as the Duty and Happiness of Mankind.

In that *Section*, wherein the Opinions of all sorts of Philosophers touching Mans Origination are discussed, our Author takes occasion to examine, whether any *Vegetables*, and especially any *Insects* are of a spontaneous origin, or not rather of some pre-existent Seed; asserting and proving the latter of these two opinions. Examining withal, whether, supposing the Production of Insects were Spontaneous, Equivocal, and *ex putrido*, any Consequence be thence deducible for the like production of perfecter Animals, and especially of *Man*: And concluding at last, that *de factò* there hath not been any such *spontaneous* Origination of Mankind; or of any *perfect* Animal (as he is pleased to distinguish) either Natural or Casual.

II. *Tractatus Medicus de MORBIS CASTRENSIBUS INTERNIS*, Auth. Joh. Valentino Willio, *Medico Regio Castrense*. Hafniæ, 1676, in 4o.

THE Experienced Author of this Book, after he hath discoursed in general both of Health and Sicknes, and of the Diseases in the Field, and their Causes and Differences; considers the Field Diseases in particular, such as the Plague, Malignant

nant Fever, Scurvy, Venereal Pox, Dejection of appetite, and Fluxes: And concerning these, he prescribes how they may be both prevented, and cured.

Among many particulars, that seem to be considerable and useful, he prescribeth, 1. Some means to appease an Excessive appetite, and particularly that of a *Transylvanian Fryer*, viz. Take of *Poppy seed* and *White Starch* aa ʒj. and of *Anys*. ʒij; pulverize them, and mix therewith a sufficient quantity of good *Honey*, and make of it a Cake, which bake well, and a mouthful thereof being often dipped in *Spirit of Wine* well tinged with *Saffron*, and eaten down, will keep one from being hungry a whole day. 2. A way of untiring a Soldier after a long march, viz. by making a Decoction of *Mugwort*, and washing the feet therewith; or by dissolving some *Gun-powder* in luke-warm Water. 3. An excellent means of curing the Scurvy, by making only a Decoction of *Trifolium fibrinum* in beer, and giving it the Patient to drink largely and continually. 4. A general way of preventing Fluxes, by avoiding all things, that may exasperate and vitiate the acidity, bile and salt of the body. 5. A remedy to cure Epileptical fits, by taking the Spirit or Salt of *Cranium humanum*, or of *Hartsborn*, or *Elk-hoofs*, in a word, of whatever may rebate the vellicating acidity of the body. 6. An easie remedy to remove the Toothache, by making a Decoction of the shavings of *Firr-wood* in beer, and holding it hot in the mouth. 7. An easie means to cure the Dropsie, by infusing in *Whey* some *Trifolium fibrinum*, and *Vincetoxicum* or *Swallow-wort*, together with some *Elecampane-roots*, *Horse radish*, *Elder-bark*, *Bugloss-flowers*, and *Carroway-seed*; and drinking a large draught of it twice or thrice a day, &c.

III. *Hebdomas Observationum de Rebus SINICIS; Auth. Andræa Mullero, Greiffeshagio. Colonia Brandenburgiæ, A. 1674.*

THIS Tract being but lately come to the Publisher's view, he thought it not amiss, to take notice of it, by observing, that in it there is 1. An Epitome of the History of *China*, both of the most Ancient and the most Modern. 2. A Conjecture, that the true Religion and Knowledge of God hath been known in *China*. 3. A List of the Kings of *China*, out of *Mendoza* and *Martinius*. 4. A representation of the famous *Chinese* Herb, called

Guiseng, so famous for restoring decayed bodies, and so precious in *China* it self, as that there they pay thrice the weight of Silver for one pound of it. 5. A memorable Conjunction of the Planets in the time of *Noahs* Flood. 6. A Specimen of a Geographical Commentary upon *Paulus Venetus's* Oriental History. 7. Of the Weekly distribution of Days, and their denomination taken from the Planets, being used among the *Chinese* themselves. To all which is subjoyned the History of a strange Stony-Monument found in *China* in the year 1628, importing, by its both *Chinese* and *Syriack* Inscription, made in the Eighth Century after Christ, that the Christian Religion, much after the Doctrine and Ceremonies of the *Roman Church*, had been received and practised in *China*: Which is also related by *Athan. Kircher* in his *China Illustrata*, printed 1667.

IV. *The Curicus Distillatory, &c.* written originally in Latin by Joh. Sigism. Elsholt, and Englished by T.S. Med. D. Physit. in Ordinary to his Majesty. London, 1677. in 12^o.

THE Author of this Tract makes it his business, therein to deliver the Art of distilling Coloured Liquors, Spirits, Oyls, &c. from Vegetables, Animals and Minerals; in the doing of which he intermixes many Experiments easie to perform, yet curious and useful, relating to the production of Colours, of Consistence, and Heat, in divers Bodies that are Colourless, Fluid and Cold; and particularly several Experiments upon the Blood (and its *serum*) of diseased persons.

As to the production of Coloured liquors, and the change of Liquors from one colour to another, the Reader may the better be informed by comparing what is deliver'd here, with what he will meet with in the instructive *History of Colours*, published by that Eminent Naturalist the Honourable *Robert Boyle*, in the year 1662. Our Author tells us, that having often considered with himself this *Problem*, Whether or no among so great a variety of Simple Bodies, Metals and Vegetables, there were not some *Species*, that would, when distilled, retain their own Native colours; he hath found, that some of them would do this, of which he hath set down his own Experiments and Observations.

To the Chapter, wherein he treats of the Appearances of various Colours, he refers at the end of his Book an Epistle of
Dr.

Dr. *Mentzelius*, chief Physician to his Electoral Highness of *Brandenburg*, concerning the Experiments made upon a certain Stone found near *Berlin* in a Wood, called the *Grünwald*, which Stone contained of Mettals, *Iron* and *Copper*; of Metallin Jayces, *Sulphur* and *Vitriol*, which lay concealed in a *Golden Marcasite*, wherewith this Stone abounded. To which Epistle is annexed an Experiment made by the Author of it upon that liquor which is contain'd in the Bladder of Gall; in which, he saith, having dissolved, some years since, some *Aloes rosatum*, the *Green* colour of the *Bile* was changed into a true *Blood* colour, The consideration of which he judgeth may be beneficial to all Mankind.

To that Chapter, wherein are deliver'd his Experiments upon Mettals and other Minerals, he refers, for a Conclusion of this Tract, a singular Experiment concerning *Tyles*, communicated to him in a Letter by Dr. *Caspar Marchius*, another of the prime Physicians to the said Elector: The short of which is this, That the reddish Colour, wherewith *Tyles* are tinged throughout, may be so separated from them, as that nothing of it shall be left in them: Which extracting of the Colour by an *Alem-bick* from a body that had endured so great a stress of Fire before, seems to the said Dr. *Marchius* an Experiment worthy consideration.

V. *Medicina Statica, or Rules of Health, originally written by Sanctorius, now Englished by J. D. London, 1676, in 120.*

This Ingenious and Useful Tract, now appearing in *English*, is known to have been long since published in *Latin* by the famous *Sanctorius*, whose design in it was, by a certain Ballance to satisfy Intelligent persons, who desire to have care of their health, that those things are true which he hath taught concerning the Weight of Insensible Perspiration, and its Causes, Time, Advantages and Disadvantages, Excess and Defect, as also touching the Air, Meat and Drink, Sleep and Waking, Exercise and Rest, and the Affections of the Mind.

As for the Ballance it self, that is a Weighing Chair, which by being about a fingers breadth distant from the floor, cannot easily be shaken, and is so framed, that when, by reason of the Resection taken-in, we are come to the just weight and measure prescribed before-hand, the Chair immediately descends a little; which descent tells the person sitting in it, that he hath
taken

taken the requisite quantity of meat and drink. Besides this, there is another advantage arising from the Use of this Chair, *viz.* that by it we may find out the daily Insensible perspiration of our Bodies; which Perspiration not being well considered, medicine often proveth ineffectual, forasmuch as many indispositions are occasioned by a lesser or larger perspiration than is required.

Now, what quantity or weight of wholesom food is convenient for every one, and how much the Insensible perspiration ought to be in their respective Bodies, *viz.* that perspiration which is commonly weighed by the Chair, both these things may easily be understood by this Book; to which we therefore refer the Curious.

VI. *Systema Horticulturæ, containing in English the Art of Gardening in Three Books; by J.W. Gentl. 8°.*

Gardens and Nurseries are the Life and Relief, the Health and the Beauty of *London*. These with fair Orchards, salubrious Groves and Vineyards, are lately become the Glory of the Campaign all about *London*, for many miles in *Kent, Surrey, Sussex, Middlesex, Hertfordshire* and *Essex*: I may add *Hampshire, Berkshire, Buckinghamshire, Oxfordshire, Suffolk*, and in all the *Environs* approaching the Royal Palaces. Vineyards have climbed up *Windsor-hill*, and (as we hear) they begin to adorn some of the Mountains in *South-Wales*. But many remote parts of *England* are not so forward for the best sorts of Gardens, as about *London*.

Therefore I do here take notice of a New Book for Gardens, which treateth *first* of the Excellency, Scituation, Soyl, Form, Walks, &c. of Gardens. *Secondly*, of all sorts of Trees planted for Ornament or Shade, Winter-greens, Flower-trees, and Flowers. *Thirdly*, of the Kitchen-garden, and of the great variety of Plants propagated for food, and for any culinary Uses. Illustrated with Sculptures, representing the Forms of Gardens, according to some of the newest Models.

Errat: in Numb. 135.

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